WHAT IS OUR ASSURANCE

IS THE "TIME OF PEACE ON EARTH AND GOOD WILL TO MEN" AT HAND?

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ARTHUR BATES

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BY

ARTHUR BATES

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Preface

As a Bible student we have shared the desire of the many to "rightly divide the word of truth." The thoughtful reader will appreciate the difficulties we have met in our endeavor to truthfully and clearly express the substance of the Old and New Testament teaching in so brief a work. To know all the thought in Revelation is more than human. To live all we can know is ideal. To intensify love of truth and enlarge discernment for successful inquiry is our hope in offering to our friends a record of conclusions that have come to us through the study of the Scriptures. May we share in sympathy one with another in a common effort and rejoice in a common hope!

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What Is Our Assurance?

IN a stable in Bethlehem of Judea was born of Mary, of the tribe of Judah, in the line of David, under the reign of Augustus Cæsar, Jesus of Nazareth of Galilee.

Thirty and three years later, in the nineteenth year of Tiberius Cæsar, this same Jesus was crucified for declaring himself to be the Christ, the Son of God and the Saviour of men from sin and death.

In the face of the most bitter persecution two centuries were sufficient to see pagan Rome largely converted to Christian ideas. With increasing power and influence, however, came mixed motives and ideals, and history presents to us examples of both the best and the worst of deeds done in the name of the Holy One of Israel.

Concerning the witnesses of these things, one writer has said: "All sorts of witnesses attest the truth of the pretensions of Jesus Christ,—friends, enemies, neutrals, Jews, Christians, pagans, believers, unbelievers, apostates. But still the Pillars are the Apostles. There are admirably worked up in their testimony more of the constituents of demonstration than are to be found in any other testimony ever exhibited on earth. It is a species of testimony which, when well understood and carefully weighed, produces a certainty in the

mind not inferior to the certainty derived from demonstration."

Perhaps it will be of profit to note here some of the evidence offered by unbelievers. It is a curious fact that although an enemy's testimony is not valid in the courts, yet unbelievers make special demand for it in support of the claims pertaining to Jesus, the Christ.

It was characteristic of Josephus to omit any matter that might reflect on Jewish history. Anything like a fair account of the Christian religion could not fail to cast such a reflection; hence silence was the wisest policy. Since Josephus was born in 37 A. D., and was a priest, he must have been acquainted with the Christian religion. His one passage referring to Jesus does not appear in the older copies of his work and probably is spurious, but in either case it offers strong evidence that the claim of the Christ is unanswerable. We therefore pass Josephus with this notice.

The reporting of important matters to the Government at Rome by provincial governors was customary, and Eusebius, referring to this custom, says, "Our Saviour's resurrection, being much talked of throughout Palestine, Pilate informed the Emperor of it, as likewise of his miracles, which he had heard of, and that, being raised up after he had been put to death, he was already believed by many to be a God."

Justin Martyr, in the year 140 A. D., in a letter to Emperor Antonius Pius, after mentioning the circumstances of the crucifixion, says,

"And that these things were so done, you may know from the acts made in the time of Pontius Pilate."

Tertullian, in making defense of the Christians to the Emperor, about 198 A. D., mentions the crucifixion, resurrection, and ascension, and says, "Of all these things relating to Christ, Pilate, in his conscience a Christian, sent an account to Tiberius, then Emperor." In the same writing he says again, "There was an ancient decree that no one should be received for a Deity unless he was first approved by the Senate." Tiberius, in whose time the Christian religion had its rise, having received from Palestine in Syria an account of such things as manifested our Saviour's divinity, proposed to the Senate, and giving his own vote as first in his favor, that He should be placed among the gods. The Senate refused because he himself had declined that honor. Nevertheless, the Emperor persisted in his own opinion, and ordered that if any accused the Christians they should be punished."

Since Tiberius lived four years after the crucifixion, the testimony here offered has special value since it came from no less a witness than Pilate himself at a time when all the facts were well known and fresh in the minds of the people and it could easily have been refuted had it been untrue.

With the facts of the death, resurrection, and ascension of Jesus, together with His works, confirmed, His claims must be conceded.

The Christians were constantly accused from the first by the Jews and there soon followed Gentile objections, which brought them into greater notoriety.

During the first three centuries such men as Trypho, Lucian, Celsus, Prophyry, Hierocles, and Julian may be mentioned as the more prominent objectors whose works we have, or whose arguments have come to us through the writings of others.

The sum of their testimony concerning the New Testament records which they quoted widely in their disputes has been well expressed in these words: (1) "All Christian communities of the first century, whether previously Jews or Pagans, or both, to whom the writings were addressed, did receive and retain these writings as the works of the persons whose names they bear." (2) "That all the opponents of Christianity whose works have come down to us, or whose arguments have been preserved in the writings of their opponents, did admit the Gospel histories to have been by their reputed authors; did admit the facts recorded, and never dared to question the authorship of the inspired books, the time and place of their publication, or the verity of the facts stated by the eye and ear witnesses of the Word."

As to the character of the Christians, even as late an objector as the Emperor Julian of the fourth century cites them to his own people as an example of good works. Down to this time no persecution had come to them for any wrongdoing

except that their persistent teaching of the Christian faith and refusal to worship the gods of the Roman Empire was accounted as such.

Since it is not our purpose to make any special use of external evidences, we trust this brief notice of them is sufficient.

Since Jesus was born and lived and died under the Jewish law, and declared himself to be the fulfillment of the things written therein, it becomes us to examine the matter contained in the Jewish Scriptures and to note their purpose and authority.

That the books of the Old Testament in substance as we have them to-day were widely read, not only by the Jews, but also by the Gentiles, for more than two hundred years B. C., is well known. The Greek translation of these Scriptures adapted them to the masses both in language and in cost and was the popular text, although the Hebrew had the preference among certain of the Jews.

We will not discuss the faithfulness of the translations to the older manuscripts since such discussion can be found in any library. It is well to note here, however, the purpose of revelation. This purpose we understand to be twofold: (1) "the imparting of knowledge not otherwise obtainable; (2) the bringing into remembrance of all needful matter formerly known."

The testimony of Jesus and his apostles to the Old Testament as an authoritative revelation cannot be gainsaid. That the Son of God with power, to whom was given all authority in heaven and on earth, and the chosen twelve to whom he

gave the Holy Spirit which guided them into all truth, did freely quote the declarations of the Old Testament as supporting all the claims of Jesus the Christ, His acts, His authority, and all the doctrines of the New Testament, cannot be successfully denied. The fact that parts of the Old Testament did not require revelation as we have defined it above, or that there may be errors in translation, does not invalidate its authority.

The scheme of redemption as revealed to us in the New Testament contains abundant evidence of its truthfulness since it fulfills the types and prophecies of the Old Testament and reveals a plan infinitely beyond the genius of man to invent.

Bacon assumed that "all knowledge was obtained by observation." Alexander Campbell says "Generalizing is not only the most improving exercise of the mind, but the best means of knowing things in detail. This is that power which in a great degree distinguishes the vigorous and well-disciplined mind from that of inferior caliber and cultivation." We believe both positions to be well taken and that a correct understanding of revelation will cause us to see that God's method of instructing men is through their observation. It is our desire to take such vantage ground of observation that our judgment may be sustained by wholeness and correctness of vision. With these preliminary statements we now turn to the Scriptures to gather from them the revealed truth.

The genealogy of Jesus as given by Luke names two who are called the sons of God, Adam and

Jesus,—the one the father of mankind, and the other the Redeemer. As regards the first Adam we are not concerned whether the story of God's dealing with him in the garden is objective or subjective, for the principles are the same and the practical application for us is the same. In either case we find him, the crown of creation, the image of God. Here for the first time collaboration in the work of creation is expressed. God says "Let *us* make man." Since provision was made for man's redemption before his creation (1 Peter 1. 20) it was becoming that the Redeemer should have had a part in forming that which was to be redeemed. John begins his Gospel with these words: "In the beginning was the Word, and the Word was with the God, and the Word was a God, the same was in the beginning with the God. All things were created by Him and without Him was not anything made which was made." (For the articles "the" and "a" qualifying God see the original text.)

The thought of the second Adam being in the image of God is most concisely expressed in his name "word" as given above by John. All names applied to the Son of God are definitions of his character, but this name is peculiarly appropriate. A word is a sign of an idea and can perfectly convey that idea only as it awakens in the mind of the hearer a perfect image of that idea. But Jesus was the "express image of the Father," hence he was the perfect word, awakening in the minds of all who came to know him the true concept of

God. So complete was the oneness between Jesus and his Father that he says of himself, "He that hath seen me hath seen the Father also." The Scriptures show this image, as found in the "new man," to be in "knowledge," "righteousness," and "holiness." Eph. 4. 24 and Col. 3. 10. These qualities of the "new man" are wrought by the "renewing of the spirit of the mind." Eph. 4. 23. In this renewal we have the restoration of the lost image, a fact which sheds new light upon and defines the likeness of the first Adam to God and to His Son, the Word.

The gift of a world like ours with all its possibilities was a splendid heritage, but a more splendid heritage was added in the companionship of an infinite being as friend and counsellor. With these gifts to the progenitors of the human race came the divine injunction to multiply and to subdue the earth. The subduing of the earth involved all the possibilities of discovery and invention and the fruit of every productive energy of man. That his use of all the riches of this earth received the approbation of God is here affirmed. Certainly we can endorse the final expression that it was "very good."

At this point, however, there naturally comes to us the thought of possible failure. If there is danger, has it been guarded against? If there is danger and it has not been guarded against, would the Infinite declare creation to be "very good"? We have no desire to speculate, but only to learn if possible from the plain declarations of the Scrip-

tures what are the basic laws governing man's relations to God and to the earth. Hitherto the earth and all its fullness has been freely given into man's hands. In immediate connection with this gift and trust come two notable provisions: (1) a test of faith (trust) and allegiance as furnished in the tree of the knowledge of good and evil; and (2) the possibility of endless life as provided through access to the tree of life.

To sum up the plan for the coordination of the animate and inanimate creation, God and man are to cooperate in the subduing of the earth. God as the infinite one receives for his part the pleasure of the harmonious working of all the parts of his creation, for God created "all things for his own good pleasure." Man, on his part, subordinating his actions to God, the infinite, receives freely the fruits of his industry and retains life without end through access to the tree of life.

As to whether man would have retained his original place had no third person interfered, we do not presume to say. We have an opinion, but faith and knowledge, not opinion, are the proper motives of action and they alone concern us here.

The facts are that God, foreknowing and providing for the consequences before the foundations of the world were laid, did bring together man and his tempter. If the awful consequences of sin during the experimental ages that have followed are the price of sufficient faith in God to lead men to cooperate with him in life's work, we can understand something of the value of such a

faith, and something also of the exceeding sinfulness of sin. God can be just to himself by providing for the payment of the loss which man is helpless to repay, and through a Saviour as against a Satan he can enable man to regain his lost estate and to attain through suffering a confidence and love which cannot be shaken. This God has in fact enabled man to attain through the Christ who shared man's suffering and brought to him the hope of life through righteousness. Hope immediately followed the death sentence pronounced upon Adam, when the promise was given, "thou shalt bruise the serpent's head." Man was mercifully removed from the tree of life that he might not live forever in sin, and he entered upon his long experimental career of independence, God in large measure withdrawing Himself from him.

In Matthew's Gospel the genealogy of Jesus is traced to Abraham, which leads us to infer that in him also we may expect to find some significant element in the great divine plan. The intervening history from the beginning to the time of Abraham well deserves study. The antediluvian dispensation under angels, its evil fruits and the consequent wiping out of the race by the flood, the beginning of a new order with Noah and his family, and the dispersion of their descendants at Babel are full of vital interest. But the giving of a sacrificial law immediately after the fall is of primary importance to us and to it we shall give particular attention in another place.

The account of God's special dealings with Abraham begins in the twelfth chapter of Genesis. We have already noticed how the inheritance of Adam was destroyed through his sin, and we now find a special provision made, giving a special inheritance to Abraham and to his posterity. A covenant or contract is made, covering all future time and having two distinct purposes. On the part of God a promise was given that the land of Canaan, into which Abraham had been brought, should be his and his children's after him for an everlasting possession. In addition to this promise and in conjunction with it, God promised Abraham that a blessing should come through him and his seed to all families of the earth. In this covenant the consideration on the part of Abraham was implicit faith in God and consequent conformity to his will in all things. On God's part this covenant confirmed the hope of man that the divine purposes in him from the beginning should not fail through the devices of Satan.

The selection of Abraham, through whom the enlargement of God's plan was to have its beginning, was no hazard. In the nineteenth verse of the eighteenth chapter of Genesis it is said of him, "For I know him that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment that the Lord may bring upon Abraham that which he has spoken of him."

The covenant we have noticed has the authority of a seal in the flesh, circumcision. Some two thou-

sand years later, when the second part of the covenant with Abraham was effected through Jesus the Christ, the seal was with the Holy Spirit. In the first the fleshly inheritance was sealed in the flesh, and in the second the inheritance in the spirit was sealed in the spirit. In our study we shall find that all ordinances and sacrificial laws are so selected that each most appropriately expresses through objective forms the particular purposes of God in the great scheme of redemption. Note the significance of these two great seals.

The fleshly covenant was confirmed to Isaac and to Jacob, the chosen line for the inheritance. The twelve sons of the latter, from whom sprang the twelve tribes of Israel, went down into Egypt with their father to fulfill that which had been spoken of them (Genesis 15. 13, 14). A term of 430 years saw no fulfillment of the covenant either in the gift of the land or in the accomplishment of anything for other people, and since it was to them as well as to their posterity that the promise was made, the hope of a future life was their only hope of its fulfillment.

Going forward to the eleventh chapter of Exodus, we find the record of the closing of the period of Egyptian bondage for Israel when the last plague was visited upon Pharaoh. The twelfth chapter relates the beginning of Israel's national independence, attended by the most important events of their entire history. For the sake of brevity we have passed by the very significant accounts of such characters as Isaac, Jacob,

Joseph and his eleven brethren, together with Sarah, Hagar and her son Ishmael, and Katurah. Properly understood, each of these characters teaches an important lesson, and together they throw a flood of light on the Christian dispensation.

At the opening of the twelfth chapter we find the record of a new beginning. The month of Israel's going out of Egypt is made the first month of the year. Upon the tenth day of this month all the families of Israel are to select a lamb without blemish and to kill and eat it on the evening of the fourteenth day. Upon this condition only may the lives of all the first-born be saved, and all Israel through the salvation of the firstborn be able to go out from slavery. That the Lamb of God pointed out by John the Baptist at the waters of the Jordan was the antitype of this paschal lamb is too well understood to require comment. If this Passover lamb is used as the type of the Saviour, then in those who are saved from bondage we may expect to find a type of those who are to be saved by the Lamb of God; and further, we may expect to find the things done by Israel prefiguring the things to be done under the authority of the Christ by those who are to be saved through him. With these things in mind, let us examine with the utmost care the recorded facts of the journeyings of this nation of Israel and note their application.

As regards the incident of the crossing of the Red Sea we are indebted to J. W. McGarvey for

important geographical data which he obtained by a personal inspection of the ground over which the children of Israel passed. His harmonizing of the geography and the Scriptures, as recorded in his Lands of the Bible, is most satisfying.

It will be well to note here that any extraordinary proposition requires an equally extraordinary confirmation, and that any superhuman claim must be supported by superhuman deeds. What are known as miracles are examples of the working of this law. Upon them we are dependent for assurance. The special need of such assurance in the period we are now studying will be apparent as we consider the import of God's providence in the nation of Israel.

Having escaped the death of their firstborn by the eating of the Passover lamb and by the display of its blood upon their houses, and having done all things else as Moses had commanded them, the children of Israel were prepared to move on to the land of the covenant. In five important particulars the facts of geography and the record of Israel's deliverance through the Red Sea must agree.

(1) In chapter 14. 2, 3, Israel is commanded to turn and take an unnatural course such as would lead Pharaoh to believe them entangled in the wilderness.

(2) When Israel is overtaken there is no way of escape except through the sea, verses 10-16.

(3) The passage is through an opening, the sea

forming a wall on the right hand and on the left, verse 22.

(4) The width and length of the passage through the sea is sufficient to admit of all of Pharaoh's forces at one time, verses 23-28.

(5) The crossing brings Israel where drinking water could be had immediately and the journey could be finished to Marah with comfort in three days, Genesis 15. 22, 23.

Let us note how land and sea agree with these Scriptures.

Coming due south from Goshen to the mountains at the head of the sea, and swinging thence to the east on their southern side, the sea is approached through a valley. As we near the shore we find a wall on the right reaching quite to the water's edge. To the left a level shore about two miles wide and nine miles long stretches to where the waters and mountains again meet. Here we have an enclosure two by nine miles, surrounded by water and mountains except where the passageway enters at the southwest extremity. Israel's fear is not to be wondered at when, encamped here by the sea as they had been commanded, they learned that Pharaoh occupied the passage by which they had entered. Their cry of reproach to Moses was met, however, by one of command: "Stand still and see the salvation of the Lord." Moses extended his rod over the sea, the waters were divided, becoming a wall on their right hand and on their left, and Israel went over dry shod

while Pharaoh and all his forces, attempting to follow, were buried by the returning waters. Not one escaped. The seashore at this crossing is a gradual slope for miles on both sides. The width of the sea is from six miles at the north end to about ten miles at the south end. The depth varies from nine to sixteen fathoms. Springs known as the Springs of Moses, seven in number, in what is otherwise an unbroken desert, are about one mile back from the sea and directly opposite this crossing. Here the children of Israel sang the song of their deliverance and here we find fulfilled every requirement of the Scripture narrative. At no other point could it all have been accomplished.

From the Springs of Moses Israel journeyed to Marah, where the murmurings of the people were repeated and the bitter waters were made sweet. Thence they proceeded to Elim, where the twelve wells and the seventy palm trees afford a resting place until the end of the first month out from Egypt. Again complainings are heard, this time for food, and manna, the bread from heaven, is given them, and the keeping of the seventh day is enjoined. When they reach Rhephidim further murmurings are heard because of their thirst and their feeble faith. Water is brought from the rock Horeb, however, and they are again assured of God's presence with them. Here also they gain a victory over Amalek, and after arrangement has been made for judging the people they are led on the first of the third

month to Sinai. Here they are sanctified, preparatory to receiving their constitutional law, or what is commonly known as the decalogue or ten commandments, on the third day of the month, fifty days after the eating of the Passover lamb. Exodus 20.

The next four chapters are devoted to specific civil laws and end with the call to Moses to come up into the mount (Sinai) and receive tables of stone on which were written their constitutional law, and to receive instructions for the building of the tabernacle together with its furnishings, and for setting them in order.

Before taking up the subject of the tabernacle it will be well to consider some of the great object lessons to be found in the experiences of the children of Israel which we have already mentioned. Two great features of God's redemptive plan in his Son are taught in the Passover lamb, the typical sacrifice for the world, and in Moses, the typical mediator and lawgiver. The lamb saved all Israel by saving the firstborn, so Jesus saves the whole world by saving the church of the firstborn. In what that salvation consists we hope to show later. That the twelve tribes of Israel are used as the type of the whole world is evident from the fact that whatever is saved in the antitype by the blood of the lamb of God must be saved in type by the Passover lamb. As every man is brought out from the bondage of death in the grave through the slaying of the lamb of God, who became the risen mediator of the new

covenant, so all Israel is saved by the slaying of the Passover lamb and is brought up out of the grave of the Red Sea through their mediator, Moses. Following the parallel a little further, we note that as Israel was hopeless before the sea with Egypt's forces holding their only avenue of retreat, so we in the presence of death are hopeless with the forces of sin, the antitype of Egypt, holding our only avenue of retreat. But as Moses brought up Israel out of the grave of the sea in which Egypt, the type of Satan and all the forces of enslaving sin was buried, so Jesus the Christ through his own death and resurrection brings us up with him out of the grave free from the bondage of sin.

The offices of the Son of God in the work of redemption are so varied that more than one person and more than one sacrifice are required to prefigure them. Caution must therefore be exercised to avoid stretching the interpretation of any one type beyond its particular purpose.

The baptism of Israel into Moses as described by Paul in the first letter to the Corinthians, chapter 10. 1-5, parallels in type the immersion of believers into Christ. As Pharaoh and his army attempted to hold Israel in bondage and were themselves destroyed in the sea, at the word of Moses, the mediator of Israel; so Satan and his angels attempt to hold the world in bondage to death through sin and are finally to be destroyed by the word of Jesus, the mediator of the world. As it is appointed unto men once to

die, but after this the judgment, the lessons of Israel's experience after their resurrection from the sea should be valuable to us as it prefigures the judgment.

The territory selected is extraordinary. It is a desert furnishing neither food nor water. This is one of the greatest object lessons of God's conception of man's acceptable relation to his Creator and to his fellowmen to be found in all revelation. For forty years this new nation was held where all the necessities of life except the air they breathed were absent. The bread or manna from heaven, the quails for meat, the water from the rock Horeb, and their raiment preserved from the waste of both wear and age, were provided for their physical needs during the judgment period. Here also was given the law, written and graven in stone, symbolic of the fact that it was perfect and eternal. By these providences all that is involved in competitive industry was eliminated from the nation's life. No one toiled for raiment and each might gather manna for his own need and for the day only. No possible vantage for worldly gain could one have over another during these forty years in the desert. As we have before noticed, cooperation with equal opportunities and responsibilities for all was God's purpose in the beginning, and we shall find it to be his purpose also in the restoration.

Competitive industry develops both selfishness and deception. It gives free rein to desire for accumulation and does not scruple at any

means to gratify that desire. It knows no law but the law of the brute creation, the law of the survival of the fittest. If man were freed from the law of competitive industry and given a perfect law, he would be at liberty to perfect himself by conforming to that law, but the action of even a perfect law upon an imperfect man deformed by sin cannot produce perfect results. By Israel's failure we are all taught this fundamental fact as regards our condition before God, namely, that even though external conditions were perfect, we of ourselves must fail to attain that righteousness which inherits eternal life. That this object lesson might be unmistakable, all who had attained the age of accountability (twenty years) died in the desert, except two only who because of their faith in the beginning in their ability to go up and possess the promised land were permitted to share in its possession later. In the character of these two we foresee the priceless treasure to be desired above all else, namely, that faith in God which is unfailing, and which begets courage to meet all opposition.

In all this God's ideal for man is clearly set forth, namely, that each individual is but a part of a whole, howbeit a necessary part, contributing to the life and welfare of the entire body, which in turn distributes to every individual his full portion under the providence of the great head, the infinite God.

The question may arise why cooperation was not urged upon man immediately after the fall

since cooperation is the ideal relationship between men. The answer is obvious. The universe weighs all things in balances. Where the greatest possibility for good exists, there must of necessity be the greatest possibility for evil. That which is ideal under the supervision of infinite good will is most fatal under Satanic rule. Where centralization is essential to the highest good in the one case, decentralization is essential to the minimum of evil in the other. The dispersion of the tribes at Babel was an act of divine mercy and is an example in point. Fallen man during his experimental period in self-direction, subject continually to the deceptions of Satan, will suffer less under divided power. These things were done, the Scriptures tell us, for an example to us on whom have come the end of the ages. The light which God has provided for man during these ages is, in large measure, to be found in the sacrificial law and the tabernacle service.

The reference to the offering which Abel brought of the firstlings of the flock and of the fat thereof, shows that the law of sacrifice was already specific and essentially identical with the Mosaic law of sacrifice. How much of the sacrificial law existed before it was given in full by Moses from Sinai is uncertain and immaterial. The idea of sacrifice has been retained by all peoples and tribes from the beginning until now. So also the sin of Cain in substituting a vegetable offering for one enjoined by God has been the sin of all the ages. The substitution of human in-

vention and self-will in religious rites and ordinances has not only destroyed their value for instruction in righteousness, but has made much of religion either nonsensical or vicious. Strict conformity to the letter of the revealed word is all-important.

The successful study of animal offerings calls for patience and care since they foreshadow the offering of the anointed One of God who "put away sin by the sacrifice of himself." By observing something of the functions of the priesthood and of the furnishings of the temple we shall be able to see the cardinal principles of the sacrificial law and to obtain the light which they are intended to shed on the New Testament faith.

The temple, a building forty-five by fifteen feet, was divided into two parts: the one thirty by fifteen feet, and the other fifteen feet square. In this latter was the ark of the covenant containing three things—the tables of the law in stone, denoting that they were eternal; Aaron's rod that budded, denoting living authority; and a pot of manna, "the bread of life." All the symbols in this the most holy place, where Jehovah met with his people represented by the high priest, type of His own Son, teach us that there is hope beyond the grave. The beautiful veil which was rent in twain at the death of him who said "I am the door of the fold" separated this room from the holy place (Hebrews 10. 19, 20). The rending of the veil revealed the way of life to all who would receive the bread of life, symbolized by the manna,

and come under the living authority of the rod of the Most High, whereby they may be able to keep the perfect law—the law that is death to us now because of the weakness of the flesh, but will be life everlasting through righteousness to them who shall keep it in the resurrection by the power of God. Let it be observed also that in this most holy place Aaron alone served, as the type of the Christ, for himself and for the people sprinkling the blood of the atonement which typified the true offering on Calvary.

In the first room, or holy place, was the golden candlestick with its central standard bearing its light, together with the three branches on either side bearing their lights, all together representing the completed word of God in its seven parts. The central light typifies the life of Christ as given in the Gospels, the three lighted branches on one side representing the light of the Old Testament as given in the law, the prophets, and the psalms, and the three lights on the other side representing the Acts, the Epistles, and Revelation of the New Testament. Here Aaron's sons, representing the church of the firstborn, served with him as the type of the Christian whose only light is the Scriptures, even as this candlestick was the only light of the holy place, never being allowed to go out. Here also they for the twelve tribes of Israel ate the twelve loaves of shew bread as in the antitype the Christian eats the broken loaf representing the body of Christ broken for the world. And finally Aaron's sons here offer

the incense on the golden altar typifying the prayers of the saints.

Both the Holy of Holies and the Holy Place were finished and furnished in gold, denoting the purity and richness of the inheritance of those who in the antitype were to be the heirs of God, joint heirs with Christ. For an account of the Aaronic family who were to serve in this temple read Exodus 28, and of the giving of the things necessary for its construction read Exodus 35. The New Testament in many places illuminates this subject, but the Hebrew letter is particularly helpful and chapters 8, 9, and 10 at least should be carefully read.

One feature of the account in Exodus 35 is worthy of special notice. All material and labor entering into the construction of the tabernacle was a freewill offering. No buying or selling was permitted. Absolutely nothing competitive entered into it. It is significant that the only exhibition of force in the ministry of Jesus was that used against those who brought trade, merchandise, into this temple. If the violation of the type received so drastic a rebuke, of what shall they be thought deserving who support the antitype, the church of the living God, by balls, plays, suppers, rummage sales, and the like? If the former were said to have made the house of God a den of thieves, what may be said of the latter? It should not be forgotten that this tabernacle with its furnishings and service was a figure of God's future reign over men. And

Christian congregations, in their service, have a like purpose. The church buildings in which they assemble, however, have no part in this matter and are in no way related to the Jewish tabernacle.

The great fundamental idea of the Jewish temple service, as of Israel's life in the desert, is that the end to be eventually gained is a purely freewill cooperation on the part of God and man when sin and selfishness shall have passed away. Nor can the service of the redeemed be acceptable until it is conformed to that ideal. As individuals living in the world under the reign of Satan, we are permitted, however, without sin to conform to the usages of the world so long as we are just and honest toward our fellowmen and abstain from all appearance of evil.

The fact that the tribe of Levi was set apart and had a separate inheritance from the twelve tribes, shows that we who are of the church of the firstborn shall not inherit the same things as the world, but that, as God shall elect, each of us who is accounted worthy of everlasting life shall contribute his part to the great whole.

The service of a priest consisted of two parts, offering sacrifices and acting as intercessor and advocate. In the sacrifices we have the idea of giving one thing for another. The loss of man's life through sin could be regained only by the giving of that which was equal to the debt. An acceptable offering was found in the Lamb of God. But the animal sacrifices ordered from the beginning and elaborately provided for in the Mosaic

law, could only prefigure the true offering and make of good report them who in faith rendered true heart service in the things which went before the gospel. The life of the sacrificed animal typified the work of the Christ and his elect who present their bodies as living sacrifices, while the burned incense typified their prayers which rise as true incense to the throne of grace.

The offering of the life-giving organs and the fat that sustains them, upon the altar for sin which takes away life, is fitting. The whole law of offerings is chosen with a wisdom no less than that of the Most High, to denote the varied yet harmonious plan of the redemptive purpose. The death of the sacrifice always took place outside the temple, in the court enclosure. This court, seventy-five by one hundred and fifty feet and opening to the east, contained two things—the laver in front of the first curtain of the tabernacle, and the altar between the laver and the gateway of the court. To this altar was brought every animal offered by the priest. Here the annual atonement was made for all Israel, typical of the true atonement for the whole world. To its antitype, the cross, must every soul present himself if he would live. That the antitype of the laver is found in Christian baptism we believe will be evident when we study the teaching of the New Testament.

The priests not only offered sacrifices, but they also read the law to the people and to some extent acted as judges. In type the priestly office covers

time both before and after the resurrection of the dead, and by it is foreshadowed all things pertaining to the eternal inheritance both in the flesh and in the spirit. Conversely through Jesus and his bride, namely, the true kings and priests of God, is provided the fullness of all that is foreshadowed in all the Jewish service as given by Moses. That this service was but a shadow is positively affirmed in the New Testament. In itself alone there was no power for the saving of life. Hence, as we shall see later, when Jesus received all authority, men were no longer under the Sinaitic law, but rather under that which went forth from Jerusalem.

The varied experiences of Israel's national life in the desert, in their taking over the promised land, in their life of alternate loyalty and rebellion, and in all God's judgment and mercy, worked out not for them alone, but for us also "on whom the ends of the ages have come," invaluable lessons but little understood by the Jews, and little or no better understood by the church of the Christian era. But in the resurrection when "all shall know the Lord from the least unto the greatest" their full purpose will be understood and attained.

The promise made to Abraham and confirmed to Isaac and Jacob concerning the land given to them and to their posterity for an everlasting inheritance must be made good. The inheritance was received and the land occupied as recorded by Joshua, but the children of Israel were warned

that they would not continue in their covenant with God but would go into idolatry and bring upon themselves innumerable sufferings—sufferings which every generation has seen them endure even down to the present day. But God's purposes are sure and favor will certainly be turned to Jacob when their chastisement shall have cleansed them and in humble submission they shall then come into their glorious and eternal heritage.

A character study of Israel's national life is most helpful and essential indeed to a full understanding of the Christian dispensation. We shall take time, however, to consider only some of the most significant things connected with the Babylonian captivity which we deem indispensable to an understanding of God's redemptive work. We shall then pass to the New Testament which so vitally concerns us. When time and patience had proved unavailing the wrongdoing of Israel is concisely summed up in the fourteenth, fifteenth, and sixteenth verses of the thirty-sixth chapter of 2 Chronicles. "Moreover all the chief of the priests and the people transgressed very much after all the abominations of the heathen and polluted the house of the Lord which he had hallowed in Jerusalem, and the Lord God of their fathers sent to them by his messengers, rising up betimes and sending because he had compassion on his people and on his dwelling place. But they mocked the messengers of God and despised his word and misused his prophets until the wrath

of the Lord arose against his people till there was no remedy." At this time they were given into the hand of the king of the Chaldees, who thoroughly subdued them and made them captives until the days of Cyrus the Persian. For a fuller picture of this period of seventy years of judgment and desolation read Jeremiah 25.

The last three verses of 2 Chronicles 36 tells us the time of their return by the decree of Cyrus and also that their period of captivity was exactly timed to enforce the keeping of the jubilee Sabbaths to the full number appointed. See verse 21. This is evidence to us that the fiftieth year, or jubilee year, has important lessons to teach, both as to the time when Israel's last jubilee year should have been observed, and as to that other period which is foreshadowed. It is not our intention to give special attention to prophecy, notwithstanding its great value and prominent place in revelation, but the import of the Jewish Sabbaths can hardly be appreciated without noticing the time set apart for their observance. To this subject we now turn.

The central thought connected with the Sabbath was that of rest. It will be remembered that the transgression in the beginning brought sorrow and labor. Even the earth did not yield her full increase and produced thorns and thistles. In the room of cooperation, in the spirit of unselfish helpfulness, under the guidance of the Infinite, came the law of competition where might supplanted right. The restfulness in security and

plenty, attained through righteousness, became almost unknown. That God's purpose to establish righteousness with all its attendant fruits shall be effected, admits of no doubt. His plan for the attainment of this purpose, and the bearing of that plan upon us in this life, is our supreme concern.

That the rest of the Sabbath Day prefigured the final accomplishment of God's redemptive work, we believe may be safely assumed. For this reason we wish to note all that the Most High has said and done for its preservation. It is significant that the Sabbath was given to God's chosen people after they had passed through the Red Sea, which was a figure of man's death and resurrection. This would seem to indicate the period of time which the Sabbath prefigures. The giving of the manna, a type of the bread of life, at the same time confirms this thought of eternal life and rest being provided for man beyond the grave.

The sacrificial and ceremonial laws of the Old Testament could not save men, but in type and symbol they taught the character of the work of salvation as it is being accomplished in Christ Jesus. And when this work in Christ shall have been accomplished we shall have that state which was prefigured in the Sabbath rest. This accounts for the important place the Sabbath occupies in the Jewish economy, and for its being incorporated into the Decalogue written in stone, signifying that it is eternal.

That the law of cessation from labor enjoined in the Sabbath does not imply that labor in itself is sin, but rather that competitive labor as it is performed by fallen man involves sin, is the teaching of the Old Testament. Since sin involves death, everything which involves sin is opposed to God's plan for man's attainment of life everlasting by righteousness through His power. The force of this is seen most clearly in the jubilee in which all Sabbath days and years find their culmination.

The number seven is used in the Scriptures to denote fullness, completeness, or perfection. The seventh day, therefore, is the day which denotes what is to be accomplished in the fullness of time. The idea of completeness or perfection is emphasized when the number seven is squared or multiplied by itself. Forty-nine days, therefore, indicated in strongest figure the fullness of time for the bringing in on the fiftieth day of a perfect law, the law written in stone. That law was placed for safe keeping in the most holy place of the tabernacle, beyond the veil which later was rent when Christ conquered death, permitting us to see beyond it, and by the enlightened eye of faith to see beyond the veil of death the possibilities of a perfected life. Is it not fitting that the Sabbath which prefigured all this should be given a place in the decalogue itself?

A greater emphasis still is given this day when the people of Israel are brought into their own land forty years later and every seventh year was made

a Sabbatical year. Furthermore, as in the case of the seventh day, the square of seven, or forty-nine years, was measured as the fullness of time for bringing in the fiftieth year of jubilee. The great significance of this jubilee year was further revealed and emphasized by Israel's marvelous experiences in Babylonia during the captivity. The name jubilee indicates a rejoicing over some great work accomplished, or some great purpose attained. The repetition of the fifty-year period shows that the reality or antitype of this fiftieth year will have its beginning when these periods shall cease. There is no record of the jubilee year ever having been properly kept. In this year were to be righted as far as possible the wrongs that came to the individuals of the nation through misfortune or the greed of others. An equitable adjustment of debts and properties was required with a view to overcoming in a measure the evils which must of necessity exist under any competitive system—a system we believe to be necessary, however, for the fallen race.

In this jubilee Sabbath, into which all other Sabbath days and years are merged as it were to find their fullest expression, we have the vision of the time to which all Sabbath days look forward when men shall rest from striving in self-will and selfishness in which are involved all forms of sin. Concerning this jubilee read Leviticus 25.

The children of Israel had been warned from the beginning (Lev. 26. 34, 35), and when the time came for their punishment (see 2 Chron. 36. 17-21)

seventy years to fulfill seventy Sabbaths are pronounced upon them. This gives us the period of time during which God declared his jubilee should be kept. Each jubilee involved fifty years, and seventy jubilees would make thirty-five hundred years. Beginning with their entering the land, forty years after leaving Egypt in 1575 B. C., the seventieth jubilee would end A. D. 1925. We do not use Usher's chronology, but the Scriptures sustain the date here given. We cannot take time to discuss the subject of dates here, but suffice it to say the B. C. period covers 4,128 years instead of 4,004 as in Usher's chronology.

During this seventy years of captivity, Daniel is chosen of God as the fitting one to receive the prophetic pictures of the ages to come. Notable among these is the judgment of Nebuchadnezzar, whose reason was taken from him and who was caused to go out as a beast of the field until seven times, or years, passed over him in fulfillment of the visions he himself had had. Prior to this, however, Daniel had seen another vision of a great image in the form of a man, with its head of gold, representing the world powers which should reign in their order until the end of the age when God himself should set up his empire, which is to be universal and everlasting. Daniel, the interpreter of these visions, declared that this head of gold was Nebuchadnezzar, the king of Babylon. The fact that God caused this head of the man image to lose its reason and to take up its portion with the beasts of the field strik-

ingly portrays God's estimate of the world powers symbolized by this image. It is well to note also that God's other prophetic pictures of these powers is always given in the form of beasts, while in contradistinction, those whom he has called out, and who are truly His, he speaks of as having "the spirit of a sound mind." Later we see this image restored to reason through its head, Nebuchadnezzar, after he had passed through his period of humiliation, and made strong so that he gave glory and honor to the Most High. It is significant that the time of the end of the humiliation of the image, and of its return to reason, is also the time when these world powers are destroyed and God's eternal kingdom is set up. "And the kingdoms of this world shall become the kingdoms of our Lord and His Christ."

The beginning of the reign of this image was the beginning of the reign of its head, Nebuchadnezzar, which coincides with the beginning of the captivity of Israel. Now they were not only to remain in this captivity seventy years, but were to be punished "seven times more," a period cotemporaneous with the "seven times" of Nebuchadnezzar. In other words, Israel should not have her independence again during the entire reign of the image, including both the seventy years' reign of its head and the time assigned to the powers under its head.

Concerning Israel's final dispersion in 70 A. D. it was declared that they should be a hiss and a byword among all nations until the time of the

Gentiles should be fulfilled. But these Gentile nations, as prefigured in the image, are destroyed by "the little stone cut out of the mountain without hands" which in turn becomes the "everlasting kingdom" of God. Simultaneous with this event, then, is the restoration of Israel. That a "time" in prophecy is a year of 360 days, twelve months of thirty days each, is generally understood. Seven "times," therefore, would be 7×360, or 2,520 days, signifying 2,520 years from the beginning of the reign of the image and of Israel's captivity in 606 B. C., or to the year 1914 A. D. A long time is required for the working out of great changes. But surely the marvels of this age are befitting the conclusion of such a period.

We have noticed that in 1925 is due the beginning of the fulfillment of the things foreshadowed in the Jewish Sabbath—ten and one half years after the time of the end of the Gentile age. We will here notice a subdivision of this ten and one half years. When Jesus was rejected and crucified by his own people at the Passover feast in the spring of 33 A. D., their house was left unto them desolate (Matt. 33. 28). Of this desolation Jeremiah speaks (chapter 16) and tells of the time when they would do worse than their fathers, fulfilling the scathing words of Christ as recorded in Matt. 23. 32-38. Because of this they were to be scattered among a people whom they knew not and where God himself would show them no favor. Their history for more than 1,800 years has been terribly true to this prophecy. Of their

return from this last dispersion Jeremiah speaks further, declaring that it should be said of them "the Lord liveth that brought them out of the land of the north and not out of Egypt," but not until he had recompensed unto them double for their iniquity (Jer. 16. 6-18).

Israel became a nation at the death of Jacob, 1813 B. C. From B. C. 1813 to A. D. 33 is 1,845 years, the period which elapsed before the climax of their sin was reached, but a judgment of a like period of time without favor was pronounced upon them. Eighteen hundred and forty-five years after 33 A. D. brings us down to 1878, when we should expect to see some step taken toward their return, although the time of their coming to their own again cannot be until the bringing in of the great jubilee in 1925.

It will be remembered that in coming into the promised land the children of Israel took their first step when they came into the desert, where they remained forty years. Six more years were occupied in dividing the land and then came their first Sabbath year, a total of forty-seven years after leaving Egypt. At the end of this period they were ready to enter fully into their possessions. If an equal period were allowed for their return from their dispersion, we should deduct forty-seven years from 1925, the year when the Sabbath rest period should begin, to ascertain the time of the first step toward that return. This brings us to 1878, which we have already noticed as the year in which we might expect some mark

of the beginning of a new era for Israel. As a matter of fact, a congress of nations was held in Berlin that year and, through England's influence, alien laws for Asiatic Turkey, including Palestine, were enacted, that for the first time made it tolerable for the Jew in his homeland. It is significant that Disraeli, the Jew, was then Prime Minister of England and a prominent factor in that congress.

Another division of time is noted in the forty and the seven years. In the Jewish calendar the year begins about April first. The Sabbatical period ends, therefore, in April, 1925. Seven years earlier would be April, 1918. The close of the Gentile period, however, ends in the middle of the Jewish year, or about October first, 1914, leaving three and one half years until April first, 1918. These three and one half years are evidently to be occupied by the destruction of the Gentile nations, the powers represented in the great image which Daniel saw.

We would ask if the powers are not making all the necessary preparations, and if they are not now taking the actual steps necessary for the fulfillment of such a task. Are they not, indeed, at this hour fulfilling the word of Jeremiah, "they shall say, peace, peace, and there shall be no peace?"

The period of three and one half years, or the dividing of a week, is a significant one in the Scriptures. The reader will at once call to mind the three and one half years of famine in the days of Elijah; the three and one half years of Christ's

ministry; the death of Christ in the middle of the seventieth week of Daniel's prophecy, which was the end of the time determined upon the Jews; the remainder of this week—three and one half years—until the gospel should begin to be proclaimed to the Gentiles in the house of Cornelius; and the siege of Jerusalem for three and one half years by the Roman army, beginning the spring of 67 and ending in the fall of 70, the most terrible war the world had then seen. That the close of the Gentile period should occupy the same time, three and one half years, might be expected.

Any kingdom possesses three things, namely, a king, territory, and subjects. Read the prophecies of Daniel and note the kingdom which was to be set up in the room of the image. It was to govern the world. Its king was to be Israel's Jehovah. It was to be in this world and was to be an everlasting kingdom with the people of this world for subjects. This covers all that was promised to Abraham so far as this world is concerned, for the inheritance of the Jew gives him first place in the kingdom. A remnant of them who should be accounted worthy were to be returned and the government was again to go out from Jerusalem—the Jerusalem which had been trodden under foot until the time of the Gentiles was fulfilled. It is evident, therefore, that Abraham is to receive at this time the fullness of the covenant made with him and confirmed to Isaac and to Jacob concerning the land of promise.

During this greatest of world wars which is to

result in the overthrow of all nations there shall go up the cry of "peace, peace" from all peoples, notwithstanding their blind folly in trying to effect it by force of arms. Nevertheless their desire shall be given them when they shall have been punished for their sins, and then from Jerusalem (first called Salem, city of peace, chosen from the beginning as the place of God's throne) shall go out the government that shall bring "peace on earth and good will to men."

With this wonderful history of Israel is connected the Christian or gospel dispensation; in fact, upon it rests the whole structure of Christianity. The place and purpose of this new dispensation must be learned through the account given in the New Testament of the works of Jesus the Christ and of his commissioned apostles, who taught and observed all things that he commanded them. That a deliverer should come to the Jews who would restore to them their kingdom was well understood by themselves, and the belief that a great one was to appear about the time indicated by the Jewish scriptures was quite common among Gentiles. The covenant made by Abraham involved more than his descendants in the flesh, for a blessing was promised to all nations. The when and the how of this blessing to all nations has been a matter of controversy among both Jews and Christians.

The Jews had correctly calculated from Daniel's prophecy the year of the advent of this notable One, and his birth was announced by the angels

in the comforting words, "Peace on earth, good will among men." We have noticed that an everlasting kingdom of God on earth, whose subjects are men and whose empire shall be universal, will enter into His Sabbath of rest, thus fulfilling this declaration of the angels.

This Messiah thirty-three and one half years later declared before Pilate that his kingdom was not of this world. A few hours earlier he had told his disciples that he was going away to prepare a place for them and that he would come again and take them to himself, that where he was there they might be also. He acknowledged himself a king, yet lived and died a servant of God, the Father, under the Jewish law. After his resurrection, however, he assumed kingly authority and, addressing his disciples, commanded them to "go make disciples of all the nations, teaching them to observe all things whatsoever he commanded them."

These facts concerning the Saviour of men unmistakably point us to a feature of God's kingdom quite distinct from the kingdom in which Israel was to be restored, for that kingdom provided opportunity for eternal life in the flesh, while the kingdom of which Jesus spoke to Pilate is not of this world and its subjects are taken away from among men to be with their Lord. The Scriptures declare that those who are of this kingdom shall be changed into His likeness and that flesh and blood cannot inherit the kingdom of heaven. Furthermore, this kingdom does not

bring peace, but rather the contrary, Jesus declaring that he came not to bring peace but a sword, and that the closest ties of earth should be severed on his account. That this has been true has been most painfully evident throughout the history of the Christian era. The suffering which has come to the true followers of the Christ has largely been due to that great apostasy which has involved not only Catholics, but Protestants as well.

With these two phases of God's redemptive work and consequent separate lines of inheritance clearly before our minds, we may hope to see the wonderful harmony and wisdom in the great whole. The law of balances is to be observed in all of God's work, in the moral realm as truly as in the realm of the physical. This law may be seen in the divine provision for a Saviour. To express it in commercial terms, by the destruction of God's property, man himself included, through disobedience, man incurred a debt against himself which he could not meet, since the offering of himself deformed by sin could not atone for himself as formed in the image of the Most High. But God's Son, born of the Holy Spirit, and living a perfect life in the flesh, had in himself the value required and could be an acceptable offering.

We have previously noted some things concerning the necessity and reasonableness of the provision for a Redeemer which we hope may be helpful.

Six months before the beginning of the min-

istry of Jesus, John the Immerser began to proclaim that the kingdom of heaven was at hand and called on all to repent and to be immersed for the remission of their sins, and that they should do those things that are in keeping with a life changed from wrongdoing. The word repent means to change one's purpose, and righteousness is the natural proof of a changed purpose. Two things are here to be noticed: 1, a kingdom that is of heaven is about to be set up; and 2, this kingdom enjoins righteousness upon its subjects.

Of this John the Immerser, Jesus declared that none greater had lived. To him the people came and accepted the repentance and remission of sins which he taught, and turned to the Lamb of God whom John pointed out as the One who must increase while he decreased.

There may be disagreement among men as to what righteousness is, but as to the basic motive of righteousness there can scarcely be any question. We venture to state a principle which we believe will be accepted as a true standard for determining what righteousness is, namely, that man's conception of right and wrong can never rise above his conception of God, whether that God be the Supreme Being or the creature of his own conceit, and that a correct judgment as to what is righteous must therefore be dependent upon a correct conception of God's character. Naturally, then, the true and adequate motive to righteous action is a perfected love toward God and toward man who was created in the likeness of

God. To this the experience and moral judgment of men everywhere bear testimony.

Deeds and actions, the fruits of a life, are the accepted indices of character. Jesus recognizes this when he says, "Believe me for my works' sake." He declared himself to be the express image of the Father. "He that hath seen me hath seen the Father also," and "I do not mine own will but the will of Him who sent me." Concerning him Moses had declared before, "the Lord your God shall raise up unto you a prophet like unto me. Unto him shall ye hearken." At his immersion in the Jordan the Father himself declares, "This is my beloved Son in whom I am well pleased." And at his transfiguration in the presence of Moses and Elijah, the representatives of the law and of the prophets, he says, "This is my beloved Son, hear ye him." After his resurrection, when his offering for men had been made, Jesus rightfully declared, "All authority is given unto me in heaven and in earth." By this authority he commissioned his apostles to teach all nations all that he should command them.

Of this Jesus the four Gospels are the history. That we might know the character of both Jesus and the Father who sent him were they written. By these Gospels, to learn to know him, and, through him, the Father, is our most exalted privilege.

The life of sacrifice which Jesus preached, having its climax in death for one's enemies, the just for the unjust, had no place in human phi-

losophy and fitted no better into the Jews' notion of a Saviour. Nevertheless the common people heard him gladly. He spoke words of wisdom and comfort to them, healed them of all their infirmities, and rebuked sin in all its forms. Because by his preaching he won the common people, and because he rebuked without fear those who were in authority, the rulers both feared and hated him. When the time came for the offering of the Lamb of God to be completed by his death, God permitted these same rulers, in order that they might fill their own cup of iniquity to the full, to effect by threats, perjury, and slander the crucifixion of the Son of man. The sublimity of his patience under the suffering inflicted by the jeering, mocking, bigoted mob, a suffering voluntarily endured in order that even they who inflicted it might be saved from sin and attain endless life through righteousness, surpasses our ability to express or to know. Shall we wonder that the great apostle Paul declares, "I am determined to know nothing among you save Jesus Christ and him crucified"?

To fail here to apprehend is to fail altogether to understand the gospel. That Jesus, God's only Son through the Spirit, both lived and died for man's salvation and was accepted by the Father as an offering without spot or blemish, is the keystone to the whole structure. Leaving his former estate with the Father, with whom he was associated in the creation of all things pertaining to this world, and taking the form of man that he

might be made an offering for man, Jesus lived, died, rose triumphant over the grave, returned again to the Father, and sat down at his right hand to reign until he shall have put all things under his feet. Even death shall be conquered when righteousness shall have fully come.

Before he left them, Jesus charged his disciples to wait at Jerusalem until they had received power from on high before they should go out to preach the things concerning the kingdom. He showed them that it was necessary for him to fulfill all things written in the law and in the prophets concerning himself, but that after his resurrection repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem.

It is well to note that the kingdom which was at hand from the time of John and is now to be set up with authority at Jerusalem is to use the same foundation of repentance and remission of sins which John preached. The great offering for sin, however, had not yet been made while the Saviour was on earth and the penitent man could only wait until the death penalty for sin was paid by a perfect man before he could receive that remission which liberated him from the hitherto hopeless bonds of sin. This conclusion is not only logical, but it is sustained by the fact that upon the resurrection day John tells us that Jesus imparted to the disciples the Holy Spirit. Let it be noted that this is the first gift of the Holy Spirit ever made to man, and for the obvious reason that

this is the first occasion of cleansing of man from sin, since remission of sins could not be effected until the offering of the Christ was made. But immediately after his death, in accordance with the law of pardon, this cleansing from sin was effected and the Holy Spirit found a fitting tabernacle in which to dwell. In fact, is not the indwelling of the Holy Spirit the necessary consequence of being made pure?

This inheritance of the Holy Spirit must not be confused with the Spirit of God acting upon men to impart to them special knowledge or power. In this latter case the spirit takes possession of man and uses him for some distinct purpose, as in many instances under both the old and the new covenants. The gift of the Holy Spirit to be an indwelling spirit is not for the imparting of special power. It is rather the rightful inheritance of one made clean from sin. In the one case the spirit possesses the man, and in the other the man possesses the spirit. Concerning the spirit of power, the disciples were instructed after the resurrection to wait in Jerusalem for its manifestation.

It will be remembered that fifty days after the slaying of the Passover lamb in Egypt, the law in tables of stone was given at Sinai, so now fifty days after the slaying of the antitypical lamb there is to go forth the law of liberty that shall be written in the hearts of men. The first was attended by loss of life to three thousand souls, and the second we see attended by a gift of life to three thousand souls.

At Jerusalem upon the day of Pentecost, as Jesus had appointed, the waiting disciples are found gathered together in one place. "And suddenly there came a sound from heaven as of the rushing of a mighty wind, and it filled all the house where they were sitting, and there appeared unto them cloven tongues like as of fire, and it sat upon each of them and they were all filled with the Holy Spirit and began to speak with other tongues as the Spirit gave them utterance." Acts 2. 2-4. Here is fulfilled the promise of Jesus that they should receive power from on high, which should enable them to proclaim the message that had been given them; and here also are fulfilled the words of the prophet Joel, "And it shall come to pass in the last days, saith God, I will pour out my spirit upon all flesh and your sons and your daughters shall prophesy, and your young men shall see visions and your old men shall dream dreams. And on my handmaidens I will pour out in those days of my spirit, and they shall prophesy. And I will show wonders in heaven above and signs in the earth beneath, blood and fire and vapor of smoke. The sun shall be turned into darkness and the moon into blood before that great and notable day of the Lord come." It is evident that all the signs and wonders which were done and seen, both during the life of Jesus and also during the lives of the inspired apostles, were necessary and fitting as confirmatory to the claims of Jesus as the Christ, who by his life and death made it

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possible for God to effect all his purposes concerning the earth and the sons of man.

Before noting the address of Peter on the day of Pentecost, let us consider an incident in Peter's life while he was with the Master. At one time Jesus asked his disciples, "Whom do men say that I am?" When they had replied, he asked them, "Whom say ye that I am?" To this Peter answered, "Thou art the Christ, the Son of the living God." The Master's comment is most significant. He said, "Blessed art thou, Simon Barjonah, for flesh and blood has not revealed this unto thee, but my Father which is in heaven. And I say unto thee that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it." The King James translation does not leave this passage clear. The promise of the keys of the kingdom of heaven at this time denotes Peter's special commission, which he fulfilled when he opened the kingdom to the Jews at Pentecost and when, three and one half years later, at the end of Israel's seventy weeks, he opened the kingdom to the household of Cornelius, thus throwing open the doors to the whole world. Peter had been named "a stone" at the beginning of Jesus's ministry, and the fitness of the name becomes apparent when this basic confession is made by Peter. Things eternal are represented in the Scriptures by stone, and the faith in Jesus as the Christ, the Son of the living God, is the only faith that has in it the hope of eternal life.

Jesus says, "Upon this rock I will build my church and the gates of hell shall not prevail against it." The word here translated "rock" signifies basic rock, while "Peter" is derived from a word meaning a stone or fragment of rock. That to Peter, who first made this confession which was to be the basic rock of the church, should be given the name "stone" and the keys for the opening of the kingdom was altogether appropriate.

Note that the gates of death and the grave shall not prevail against it. We substitute here the word "death" as the correct interpretation of the word "hell," which literally means the unseen world, the secret place, or the grave. To this place were assigned all mankind through sin, since none were perfect, and the gates closed against them forever. But Jesus declared that faith in him as the Son of God should open the gates of death, and he confirmed this hope when he himself burst the bonds of death and came forth triumphant from the grave. He afterward appeared to John in Patmos, and said, "I have the keys of death and of the unseen world."

We will now notice Peter's address. There were gathered at this Pentecostal feast Jews from every nation, speaking the various languages and dialects of the localities from which they came. Before them all this same Peter, to whom were given the keys of the kingdom, stood up and presented to them proofs that Jesus, whom they with wicked hands had crucified and slain, was the

Messiah of whom all the prophets had spoken. When they saw upon the heads of Peter and of the other apostles firelike tongues, and heard each in his own language the words spoken to them, they were both convinced and convicted. Cut to the heart, they cried out, "Men and brethren, what shall we do?" When they heard the word, they believed and their godly sorrow caused them to cry "What shall we do?" Peter said, "Repent and be immersed, every one of you, in the name of Jesus Christ, for the remission of sins and ye shall receive the gift of the Holy Spirit." Note that immediately the objects of their immersion, remission of sins and the gift of the Holy Spirit, are attained, both of which under John's ministry waited for realization until the great sacrifice was offered. For this reason John's immersion was not valid, after immersion began to be performed in the name of Jesus. Those who had received John's immersion without knowing the new and higher authority of Jesus were for this reason re-immersed. Acts 19. 1-7.

Immersion into the name of Jesus Christ is the better rendering of the text. The preposition "in" does not perfectly convey the thought. Paul makes plain the meaning of this preposition in his discussion of the spiritual significance of immersion, in his letter to the Romans. Chapter 6. 3, 7. "Know ye not that so many of us as were immersed into Jesus Christ were immersed into his death Therefore we are buried with him by immersion into death, that like as Christ was raised up from

the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin, for he that is dead is freed from sin." Here Paul very clearly explains how our immersion in water is a burial in which we lay down the old life and come up out of this burial to walk in a new life no longer enslaved to sin.

The fitness of all ordinances to teach the particular lessons which they are intended to teach is noteworthy. A striking example is the ordinance of immersion to which Jesus himself conformed. As surely as this covenant of death in immersion on the part of Christ was the beginning of a contest between life and death, so it is for each of us who have been obedient to the same ordinance. The ordinance of baptism, or immersion as it should be expressed in our English, occupies first place among the ordinances since it is to teach by its *action* of burial in and resurrection from water that the penalty of sin is death and that there is hope of life eternal through the resurrection. The hope of man is in a risen Christ once slain for the remission of man's sins. This hope is pictured perfectly in the ordinance which has for its *design* the remission of the sins of everyone who becomes obedient to it. In the grave of immersion there is a putting off of the

old man and a rising to walk in newness of life. No wonder that Satan has concentrated his efforts in the church to destroy it, both as to its action and as to its design.

Jesus the Christ, and him crucified, is the substance of the whole scheme of redemption, and when he sets apart three and one half years of his life to be tested against the powers of Satan in this world, and makes the supreme offering at its close, the hope of every human being is dependent upon the triumphant outcome. This death and resurrection were both foreshadowed when Jesus was buried in the waters of the Jordan and rose to conquer all unrighteousness. So as pardon depended upon the offering of the Lamb of God, and immediately followed that offering, we find everywhere the promise of the remission of sins when men in immersion are buried with their Lord in symbol of that offering. That this ordinance should be approached with the deepest conviction and sincerity of heart is evident from its great significance, and that the faith and repentance which bring us to this action are firmly grounded in truth and love should be assured by prayerful self-examination.

The effect of Peter's address when he opened the way of life to the Jews at Pentecost was to cause three thousand souls to turn that day from darkness to light, and daily thereafter were added such as the Lord accounted worthy. Read the first two chapters of Acts.

Peter again used the keys of the kingdom at

the house of Cornelius, after he had been convinced that to the Gentiles also the gospel was to be preached. No Jew thought of the possibility of a Gentile obtaining favor from God except by becoming a Jew, nor did the apostles of Jesus themselves understand his commission to teach all nations to observe all things which he had commanded them. But at the appointed time when Israel's seventy weeks were finished, Peter was caused to understand that he was to go to Cornelius and speak to those of his household. And while he was speaking to them the Holy Spirit came upon these Gentiles as at Pentecost it came upon the Jews, and they spoke with tongues and magnified God. Seeing this, Peter said, "Who can forbid water that these should be immersed who have received the Holy Spirit as well as we?" This manifestation of the Holy Spirit is the same as that which occurred first at Pentecost, and is that which was spoken of by John, when he said that Jesus should immerse with the Holy Spirit. Let us note its purpose. At Pentecost it assured the disciples who were waiting for it that the time had come for them to deliver their message to the people, and it enabled them to convince their hearers of the truth of that message. In the case of Cornelius and his household it convinced the Jews that Gentiles were to be received on the same terms as the Jews, that on these terms, indeed, all the world was now to be included. It will be observed that this function of the Holy Spirit is not connected with the remission of sins, but is

designed to convince man of God's plan and authority. It was entrusted to Jesus's commissioned apostles and came upon individuals to assist them in doing particular things for others. This function of the Holy Spirit should not be confused with the gift of the indwelling spirit.

Considerable disputation arose later over receiving the Gentiles into the church without asking their allegiance to the Mosaic law. It required considerable effort on the part of the apostles to get them to understand that all the world, Jew and Gentile alike, occupied common ground, that all were under the law of sin and its penalty of death, and that all were offered equal terms of pardon and citizenship in the new kingdom. Acts 15 records one of the first disturbances over this question. The burden of the Roman letter is concerning this question and concerning the gifts of God to men as the wisdom of God may elect. In fact, the principle here involved is found throughout the New Testament.

The Jew to whom were given the oracles of God had this special advantage or opportunity, that he was entrusted with the law and the promises, and that by his obedience through faith he was accounted just before God, thus gaining for himself an inheritance which the world knew not of. So far as gaining admittance to the kingdom of heaven was concerned, he had to learn that his fleshly inheritance availed nothing.

The terms of admittance to this kingdom of heaven are simple, appropriate, and unchangeable

for all people and all time. In the beginning man had listened to a lie, had believed a lie, and had obeyed a lie. His reward was sorrow and death. To be restored he must listen to the truth, believe the truth, and obey the truth. And his reward is joy and life. "No man cometh unto the Father but by me." When the Christ, having paid the purchase price with is own life, has bought every man from the grave, he will be prepared to perform that which was declared of him, namely, to become the light of every man that cometh into the world and to offer terms whereby every man may retain if he will that which was purposed for him in the beginning—endless life attained through righteousness even as life was lost through unrighteousness.

But this favor which comes to the world with the resurrection is preceded not only by the life of the Saviour of men, who is the antitype of Aaron the high priest, but also by the lives of the elect, the espoused who are to become the bride of the Lamb, the antitype of Aaron's son, and by the lives of the great company of the saints who are also a part of the church of the firstborn, who make up the antitype of the remainder of the tribe of Levi. These are they of whom Jesus said, "I go to prepare a place for you and I will come again to receive you unto myself, that where I am there ye may be also." Of these it was said that they should suffer with him, filling up that which was left behind of the suffering of the Christ or Anointed, and that suffering with him they

should also reign with him, being joint heirs with him in the kingdom. This exaltation, however, is after they have laid down their lives together with the Lamb for the dead, having made their covenant with death when they were immersed for the dead. 1 Corinthians 15. 20-30. As the Christian who, after faithful continuance in well-doing, lays down his life at the end of the race to be raised in the power of a sinless life, so in the grave of immersion the sinful man lays down his life in bondage to sin to be raised an heir of God and of the promise of the remission of sin and of an advocate and helper in every time of need—even Jesus himself who is at the right hand of God, to the end that even in the weakness of the flesh and amidst the adversities of this life he might be able "to present his body a living sacrifice holy and acceptable to God which is his reasonable service."

The value of this living sacrifice can be appreciated only in the light of its unselfishness. It is the devotion or offering of a man's life, not for himself alone, but for every man who has gone down into death without God and without hope in the world in order that by the power of the resurrection he may come to the light and have life if he will. Such a life of sacrifice is as foreign to the life that professes the faith to avoid penalty or to get gain, as light is to darkness. But it has pleased God through his Son to call from among all nations those who may be accounted worthy to share the humiliation with him and to reign

with him until all things shall be put under his feet and death shall be swallowed up in victory. Of this Paul speaks at some length in the Roman letter, Chap. 8. 16-23, declaring that the spirit testifies that we are the children and heirs of God in whom shall be revealed a glory incomparably more abundant than this present-time suffering. For which manifestation the whole creation waits, which through necessity have been subjected of God to the vanities of this world, yet with hope because the whole creation shall yet be delivered from the bondage of death into the glorious liberty of the children of God. For the whole creation has been in pain until now (the time of our manifestation) yet we (who are of the first fruits) are in pain ourselves waiting for our adoption, that is, the redemption of our bodies when we shall be released from this world.

We have given our conception of the apostle's meaning here and we submit it for investigation in the light of other Scriptures and of the original text. The central thought is that the hope of life in harmony with God is not limited to the church of this present age but is, nevertheless, dependent upon it.

The prophets of old spoke many things of which they had at best but partial understanding. Even in the apostolic days some of their sayings were found difficult to interpret. Perhaps they were purposely hid in some way from men's minds until the time when the messages should need to be fully known. The apostolic church, so far as

we are aware, left no evidence that they had any considerable knowledge of God's scheme for the saving of men except as it was embodied in the church. Paul was permitted to see what he was not permitted to reveal, and it is reasonable for us to suppose that notwithstanding the interest we have in the unknown, we should be content to understand that which it is our part to do, trusting the Omniscient in all else.

We judge character by deeds. Jesus asked the faith of men on the ground of his works. It is both reasonable and essential, therefore, that we know enough of God's purposes in regard to man to judge of his character. The fact that the Jew saw no hope for any but a Jew, and that the church has almost universally consigned to torment all who have not been within its pale, has led many minds to think of God as either unjust or incapable of providing for his own creatures, or both. Our purpose is to note some of those scriptures in which the infinite wisdom, mercy, and justice of God are revealed.

We trust the reader has noted that the provision for man's life has been ample from the beginning, providing as it were a training school in order to his preparation for that life. In the purpose of God, man's having and retaining life depends on his being fitted for the rightful use of that life. His evident unfitness from the beginning until the present time is our lesson of the consequences of selfhood. The one exception is

in the perfected life of the Christ. In those who have been called out of God and have been true servants of his will, we have the ideal effort and the promise of ideal deeds in the world to come. When the resurrection shall bring these to their reward, there will be realized the hope for all mankind who shall be brought out of their graves and caused to know God's will that none might have excuse concerning the deeds they do, whether they be deeds of love to God and man unto life or deeds of selfishness unto death. In all this is seen the sure reward for both good and evil to the end that the good may remain while the evil shall pass away.

Concerning the church of Christ, we find it the antitype of the firstborn of Israel, who were later represented by the tribe of Levi, which was divided into Aaron, the high priest; his sons, the priests of the Holy Place, and the remainder of the Levites, who ministered to all Israel. So in the heavenly ministration of the Christ and the church we have Jesus the high priest, those nearest to him represented as his bride, and a great company who assist. The tribe of Levi inherited no part of the land of promise to which the sons of Jacob were heirs, but accepted instead the temple service. The church of the firstborn is to inherit none of the earth made for man, but is to give it up in death and accept instead the heavenly estate.

The church, as we have noticed, is divided

into two groups—the bride and a great company. The same terms are imposed upon both for admission into the kingdom of heaven in this world as it was set up at Pentecost. Those who are to constitute the bride are to be selected by the Infinite One according to their fitness for work in the kingdom of the resurrection, in which everyone will be assigned his proper place. It will be remembered that the tribe of Levi, representing the firstborn, was not divided into the priesthood and the general company of the Levites until after their typical death and resurrection in the Red Sea. In like manner we may expect the church of Christ, variously designated as "the elect," "the firstborn," or "those whom Christ shall account worthy to be his at his coming," shall after the resurrection be separated into the bride and the great company. The theory that the church is separated in this world into two classes, "the justified" and "the sanctified," is evidently without foundation. For the promise of remission of sins and of a place in the body of Christ is promised to all who by the hearing of the truth are brought through godly sorrow to repentance and the obedience of symbolic burial with Christ by immersion in water. All such received the gift of the Holy Spirit and are justified before God. But whom he justifies, them he also sanctifies or sets apart to his special service.

The act of becoming a citizen in the kingdom is called a birth. Jesus said to Nicodemus, "Except a man be born of water and of the spirit,

he cannot see the kingdom of heaven." The King James translation is misleading in that the word born is commonly used where begotten is required to express the thought. The Revised Version corrects this. The word begotten is always used where reference is made to the church in this world and its relation in spirit to the world to come. Such as have become members of the body of Christ are begotten of the Spirit, and the birth takes place when death liberates them from this world and they are changed to spirit beings in the likeness of Him who is our forerunner in the kingdom of God.

There is a birth, however, in this world and it is mentioned here to Nicodemus as a birth of water. The Master in Luke 8. 11 says, "The word is the seed." This word given by the Spirit of God, and spoken by the mouth of the inspired apostles, found lodgment in the hearts of men and led them to repent and to be buried with their Lord by immersion. Thus they became new men in Christ Jesus. This is what Jesus called "a birth of water." This new man, however, is then begotten of the Spirit and at the resurrection he will be born of the Spirit. Hence we see the word born spoken to Nicodemus signified a birth by immersion in water during this age of the gospel dispensation, and a birth by the Spirit at the resurrection. Both are births, but not cotemporaneous events. Jesus here teaches that in order to see the kingdom of heaven one must first be prepared by his birth here in order

that his being begotten by the Spirit may enable him to be born through the resurrection into the heavenly estate.

Related to this figure are the figures of the espoused and of the bride. Some suppose that the church as a whole constitutes the bride of Christ. They argue that the church ought to wear only the name of her husband, and be called simply Christians. This supposition is incorrect. The names of the Son of God are not used indiscriminately, but with definitive purpose. This is true of the name bride also, as applied to His followers. In the sense of husband, Jesus is always called the Lamb, or the Bridegroom, and in the sense of priest and king he is called the Christ, which means anointed. Those who are Christians are of the anointed, since they have received the Holy Spirit. They are not the bride, however, but the espoused, to become the bride of the Lamb at the marriage supper after the resurrection.

The bride is to reign with her husband. The supposition that the church is now the bride implies her authority over this world, a notion which in practice has resulted in crime and bloodshed without measure. It should never be forgotten that the place of the church in this world is not one of authority, but of sacrifice and self-preparation in righteousness for the work to follow. To yield the fruits of the Spirit, and to fulfill the law of Christ is the business of the Christian. That any man who makes this his

business will be a good citizen of any world power is evident, but for the church as such to assume authority as a world power is fatally wrong. Neither should the church be held responsible as a church for the condition of the world. Its mission is to "do good unto all men, especially unto the household of faith." For the individual "pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction and to keep himself unspotted from the world." The alliance of the church and state, however, has led to untold misery and confusion. Nevertheless rulers of the world powers are still being crowned by the authority of the church in nations which are called Christian. This is wholly contrary to the teaching of the Word of God, in which such powers are pictured by the prophets as beasts and as having been dethroned from the seat of reason.

The true purpose and character of the church in this age is exquisitely and forcefully expressed in the ordinance known as the Lord's Supper. This supper was given to be kept as a continual service in the church for a memorial to the sufferings of the Christ until he come again. It was instituted at a most appropriate time, the time of the last Passover Feast, which was eaten as a memorial of the typical lamb slain for Israel. Jesus the true Lamb gave this new feast to them who were to be sharers with him in the sacrifice to be made for the world, and was observed by them thereafter on the Lord's Day, the first day

of the week, the Lamb's resurrection day. This weekly observance seems appropriate also, corresponding as it does to the weekly or Sabbath observance of the eating of the shew bread for the twelve tribes by the priests in the temple service. Since the priests of Israel were the type of the church, we note that they observed on the Sabbath, the day which prefigured the rest which remains for the people of God, a ceremony performed for the whole congregation of Israel, typifying the whole world. The church observes the Lord's Supper on the first day of the week, the resurrection day which brought with it the assurance that the promised Sabbath rest should not fail.

There is no specific command for the observance of this feast on the Lord's Day, but the references in the New Testament to the breaking of bread on this day is supported by the testimony of the early church in her own writings and in contemporary records. When the persecution from Rome began the disciples came together for this feast before daybreak, in order to avoid apprehension, since its observance was considered evidence of obstinacy on their part worthy of severe punishment.

Our constant need to remember the great offering in our behalf and our dependence for life itself upon Him who is the Bread of Life, is most becomingly provided for in the weekly partaking of the bread and wine. The thought of our part

in the great sacrificial scheme should ever be in our minds in this service, to the end that we may bring forth the fruits of the spirit of goodwill to men.

We have touched a few of the high places only in this study, but they may serve as points of view from which to observe at some advantage the great purpose of God in His wonderful plan for men as revealed in the Old and New Testament Scriptures.

The assumption of Bacon that "all knowledge is attained by observation," as we intimated in the beginning, will we believe be found by the reader to be sustained by his study of the Scriptures as the divine method for man's instruction. In harmony with this principle we find God creating man in His own image for eternal life and then submitting him to certain experiences of right and wrong through which he must learn the things essential for him to know. It is self-evident that individuals and groups of individuals acting in cooperation can, under the direction of a perfect head, do right. God Himself has rightfully reserved to himself this place of head over all. Man by observation during his period of preparation can learn to have that perfected confidence in God and that love of righteousness through which he will be able to fulfill all the ideals of life. Only such as do can be acceptable.

God's creation of man for his own good pleasure involves man's highest and best service to

God, which service is his best service to his fellow-man. How to guide and inspire man to render this service is the purpose of revelation.

Generalization, according to Campbell, is the best method of knowing things in detail. This has been our thought in trying to find some brief expression of our understanding of revelation. But little effort to fortify our position by Scripture references has been made since, to do so would have required much more space and would perhaps have contributed little at best to our purpose, namely, to give a synoptic view of God's revelation to men, and to suggest some things needful for character building which can be attained only by diligent study of the Scriptures and application to ourselves of the truths discovered.

Our thought is that nothing happens by chance, but that everything is the natural result of forces acting according to orderly law. Clustered around the greater events of history we always find persons particularly fitted for the special work to be done. God's hand has been at work from the beginning shaping events, yet leaving man free in the exercise of his own will, although his purpose may not always have been effected.

Events of the greatest importance may not be so regarded from the world's point of view. Israel's history is replete with such instances, and the Christian era likewise. The follies of men may get red ink headlines from the world while

the vital things of God and of eternity pass unknown. That the professed church is scarcely more wise or appreciative is not our present concern. Nevertheless God at all times has had some who were worthy of, and who received the riches of His truth; whose lives were as lights ever burning in the midst of darkness.

And in these last days in which we are now living (even at their very close), when Satan comes with great wrath, knowing that his time is short, and with power to deceive if it were possible the very elect, there is being repeated the experiences of the antediluvians who mocked until the floods came and the fountains of the great deep were broken up and all were overwhelmed in a common grave,—and of the Babylonians who were reveling in their drunken gluttony at the very hour of their overthrow; and of the Jews who flocked to their doomed city and shut themselves up to the agony of a siege unparalleled in its distress. Do we not say "where is the sign of His coming"? "All things continue the same as from the beginning." We are eating and drinking, marrying and giving in marriage, and know not the time of our visitation, which shall come suddenly "in one hour." "A time of trouble such as never was since there was a nation, no nor ever shall be; and except those days were cut short no flesh should be saved, but for the elect's sake they shall be shortened." God has said He will "bring a sword upon all nations," none shall escape; and when they shall say "peace and

safety" "then shall come sudden destruction." Every man's hand shall be against that of his brother. The time of the overthrow of all nations is here. By their own hand it shall be done because they are "unthankful, unholy, high minded, covenant breakers, lovers of pleasure rather than lovers of God."

The power to abide this day is of Him who is able to provide for those who love Him and it shall be given them "abundantly" more than they are able to ask or think; "for he will not tempt us above that which we are able to bear, but will, with every temptation, make a way to escape, that we may be able to bear it."

The preparation for the new era—the era of God's reign as foreseen by Daniel—which is to follow the breaking up of the present order of governmental affairs, the era in which the earth shall blossom as the rose, and every man shall "sit under his own vine and fig tree" and "none shall make him afraid," is ample, for it is superintended by the same God who created the heavens and the earth and from whose law not one jot or tittle shall pass till all be fulfilled.

The notion that great credit is due man in this age for the increase in knowledge and for its application in invention and discovery is an error. The truth is that all this has come to pass because God has seen fit to effect it at this time to meet the requirements of His plans, which he ordered from the beginning. Man has been permitted to see and know much that is new to him, and with

this knowledge has come new desires. And God-given desires are always met with corresponding supplies. God's resources are infinite. Poverty is the result of man's misapplication of His laws.

The new order of things which is now at hand is to be effected by a harmonious use of God's laws which men will be caused to know and obey, through the Christ and His bride. Not, however, until there is first a dissolution of the present order of governments, which oppose the truth both in state and church, can this be done.

The desire for the new order is evident in many ways, and men are unwittingly doing many things preparatory to the new age. Even the wrath of man has been turned to use in effecting God's purposes. The present arming of the nations without apparent cause and against the popular sentiment of the people finds no parallel in history, but it perfectly fulfills the things spoken in the Scriptures concerning this day. This hallucination is not confined to any one particular place or people, but is world-wide, for God is not now dealing with one nation, but with all nations, and in bringing a sword upon all nations he has so interlocked international affairs that all will suddenly be engulfed in the issue like a millstone cast into the sea.

The purpose in all this is to destroy once and for all that self-conceit in man which seeks to establish his own righteousness and persists in denying the revelation of God; and which has in the name of science babbled much concerning his

own evolution and destiny, but whose wisdom has been accounted foolishness with God.

Perhaps the greatest factor in the preparation for the new age is to be found in Socialism, which as we understand it offers as its basic principle the idea of common or equal obligation and reward. The distorted view of Christianity refracted through creeds and dogmas which many socialists preach, does not concern us here. We simply see in the seed the beginning of a healthy tree.

All the things of which we have written have to do with that which is called the judgment. In other words, all the experiences of men from the beginning of sin to the end of sin are phases of a judgment. As to the results we have no anxiety, since "God doeth all things well." Nevertheless, to see those who renounce their covenant, counting "the blood of the covenant of none effect," of whom it is said "it is impossible to renew them again," but for them there is only the fearful looking forward to the judgments of God: cannot but bring the greatest sorrow to every believer. The knowledge that at this time a thousand will fall at his right hand cannot lessen the sadness nor make the follies of this pleasure-loving age, drunken with her delusions, less pitiful or less evil.

The visions of victory for the faithful, however, have called out expressions of hope and rejoicing on the part of those who have been entrusted with the riches of Revelation, which out-

weighs all suffering and opposition; for have they not been saved by the riches of His grace to receive abundantly more than they were able to ask or think, of Him who loved us first and gave Himself for us"?

"Now the God of peace, who brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ, to whom be glory for ever and ever. Amen."

APPENDIX

At this date, the beginning of 1915, we are adding a little to the foregoing in the hope that it may help to throw some further light on the present needs of the Christian in his relation to world affairs. We may, with propriety we think, offer at this place some reasons for preparing the former writing.

As a Bible teacher we have found our greatest difficulty to be the lack of opportunity to give systematic instruction to any considerable number of persons for a sufficient length of time to give them a comprehensive and consistent conception of the subjects discussed. Different causes hinder. How to hold attention is the burning question with the many. To us this has not been a serious problem. We are firmly convinced that when properly presented the Scriptures will hold the

attention of any intelligent individual. To the Bible and to the Bible alone we appeal. For any "clap-trap" method we have no use whatever.

There are things, however, which bar the message of the Bible itself from gaining a controlling influence over the masses. Love of this world, prejudice, indifference, and contradiction among religious teachers are the chief hindrances. The first would be right if this world were what it should be. To love it under Satan's reign is the error. The second is self-deceiving and perhaps no member of the human family is wholly free from its influence. It refuses testimony and ignores evidence. Its certain consequences are deaf ears and blind eyes in proportion to its control over the individual. Indifference may result from innumerable causes. The war among religious teachers and the methods used by them lead many to think the whole matter a hopeless tangle of ideas hardly worth serious thought.

Years of experience and observation has led us to believe that every teacher should have his own brief of the teachings of the Scriptures which can be read in a few hours at most and which will assist the teacher and the scholar in getting together at least so far as point of view is concerned. Nothing dogmatic should enter into such a brief, but no one is fit to instruct who does not possess deep convictions and who is not prepared to express them without apology, provided however that he leaves the scholar absolutely free to investigate and think for himself.

To accept a truth wherever and whenever found is the only way to maintain healthy growth. This has been our purpose in life, and this outline of the Scriptures is but a summary of our conception of Revelation. We have gathered the material together and reasoned to our conclusions without intentional bias. We have written them down both that we might leave something authentic concerning our own faith and that we might if possible be of some help to others. Having in mind the thoughtful reader, we have sacrificed style for brevity. By such a course we have hoped at least to avoid tedious reading.

We wish we might partially pay our debt to many writers and teachers for helpful matter which they have given us; but we have recognized authority in the Scriptures themselves alone. From them we learn the profoundest philosophy concerning the affairs of men. From them we learn the source of life, its purpose, and its duration. And from them alone do we receive visions of that which is yet future, to the end that we might have hope that is steadfast and looks beyond the vale for the consummation of the mystery of God to be revealed in the last times.

Since this brief was written prior to the present times of trouble, which we then foretold by the prophecies, we trust that a deepened confidence in the Scripture declarations concerning these times may invite investigation and result in higher wisdom and in its faithful exercise in relation to this war of nations.

What is called the "Lord's Prayer," but might more properly be styled the disciples' prayer, since it was given to them, opens with the worshipful acknowledgment of God the Father and immediately follows with the petition, "Thy kingdom come, thy will be done on earth as it is in heaven." To effect this kingdom, the Christ performed His work on earth and began His selection of the "Church of the firstborn," whom he takes to Himself to associate with Him in the affairs of this kingdom. How fitting that from among men who have suffered here for men, should be selected for this work those who have been prepared of God for it. The pompous priest or the palavering politician has no place here. "Many are called, but few are chosen."

We have already shown the time for the beginning of the kingdom mentioned in this prayer; and that it must be preceded by the crushing of the kingdoms of this world by the "little stone cut out of the mountain" at the time when He "will bring a sword upon all nations." This is the everlasting kingdom in which the rule of God *on earth* is to be "*as it is in heaven.*"

We have shown also that the church to-day will repeat the conduct of the Jew at the Christ's first coming, not knowing the day or its visitation. This prayer is offered by all peoples in Christendom at the same time that they are putting forth every effort to sustain by force of arms the kingdoms of this world which oppose God's reign and whose judgment is now on. The general citation of the

Old Testament Scriptures as teaching the duty of Christians to fight in this war is a most pitiable example of the almost universal lack of understanding on the part of Christians of the purpose of the Old and New Testament Scriptures and of their relation to each other. The wise Christian has no part or lot in this matter, but strictly as a neutral he should "do good unto all men," and "as much as lieth within him be at peace with all men."

The question naturally arises here as to what befalls the Elect or those who may be selected as the firstborn or the first resurrected, who are to "reign with Christ" during the age of Jehovah's reign, which is now about to begin. That the last of these should be selected and taken before the reign begins would seem evident. A careful reading of John's revelation has forced certain conclusions upon us which we offer here for the careful consideration of those who may be interested. We trust all will appreciate the difficulties which attend such an investigation. We present it here in form for the student to test by his own study of the text.

Concerning the resurrection at this time, Paul says (Rom. 11. 15), "If the casting away of them (Israel) be the reconciling of the world, what shall the receiving of them (Israel) be but life from the dead." We have shown the time of their coming into their inheritance, which fulfills this "receiving of them." We are also told that the dead in Christ shall rise first, and by putting these together we

can judge somewhat of the time for the selection of the "first fruits"—the elect. (Your concordance and your Bible will be your best helps in this study.) As we understand it, the gathering of Israel together will occupy the seven years preceding 1925, which, as we have pointed out, will be preparatory to the new world reign of the Christ. Romans 11. 15 would indicate that not only the remnant of the people living will be gathered, but that the world's resurrection will then have its beginning.

That those who are to inherit the joint heirship are selected prior to this time would seem obvious. Let us go back for a moment and notice the end of the 1,260 years of Papal Rome, in 1799. The French Revolution, which had its beginning seven years earlier, had not only defied Papal power, but had slaughtered the priests, confiscated the church property, sacked Rome, and made a prisoner of the Pope, who died in France this same year. Certainly the requirements of this prophetic date are fully met. The time is further confirmed, however, by two periods and dates which are associated with it; the first a period of 1,290 years ending in 1829, and the second a period of 1,335 years ending in 1874.

Immediately following the defeat of Napoleon at Waterloo, and his banishment to St. Helena, a league of nearly all the powers of Europe was formed for the purpose of reinstating and sustaining the old religious orders. This league was called the "Holy Alliance." Seven times the allies

had met Napoleon before he was finally defeated, but the awe of popes and priests and bishops and bigoted bombast had passed with the great struggle for emancipation and the people's demand for more light and liberty had to be heard. "The Holy Alliance" proved to be the most tyrannical institution of modern times. It soon became unpopular and saw its last year of life in 1829.

We understand that the harvest period follows these steps and includes the forty years prior to the end of the Gentile times—1874-1914. These three dates, 1799, 1829, and 1874, are grouped in the record of Daniel and are parts of the whole "time of the end."

Concerning the 2,300 days or years set for the cleansing of the sanctuary, we have as yet found no solution that seems conclusive. It seems to stand by itself. Some think this refers to the heavenly sanctuary and does not find its fulfillment in earthly affairs. Much of God's work is apart from the earth and caution must be observed in assigning prophetic dates to earthly affairs. A good illustration of this is the year 1874, when no earthly incident is expected to be prominent. In trying to interpret all things there is great danger of being "wise above that which is written."

We have mentioned these dates, not so much to show their purpose in detail, as to note how the latter years of the Gentile times are years of preparation for the subduing of the earth by man under God's reign according to the purpose in the beginning. Modern life, when "knowledge shall

increase," and men "run to and fro through the earth," is working out this purpose, and the various prophetic dates mark the beginning and end of events that have special relation to this end.

The Book of Revelation as received and recorded by John is not easy of interpretation, but we will notice briefly a few things. The number seven is repeatedly used in this book and denotes fullness or completeness. In the first three chapters the writings to the seven churches constitute a brief character sketch of the church from apostolic times to the present. The apostate church is not reckoned with in these chapters. Please note the Laodicean church, the church of to-day, and contrast it with the others. In chapters four to eleven inclusive is given the figure of the seven seals covering the same period of time. The first six bring us to our own time and include the present trouble. The seventh seal repeats this history under the figure of the trumpets. It is to be noticed that the seventh trumpet is silent, as was the seventh seal. The tenth chapter records seven thunders uttering voices that are sealed up, and the seventh voice declares the mystery shall end when the seventh angel shall begin to sound. But thus far we have nothing revealed concerning the mystery of the end.

The eleventh chapter introduces a figure of importance: namely, the two witnesses, called also the "two olive trees and the two candlesticks." To interpret these as the two covenants, the Old and New Testaments, we think is safe. That they

teach 1,260 years in sackcloth is evidence of this. Now note what is to come upon them after their testimony is finished: (1) They are to be killed; (2) they are to be left unburied three and one half years. Peoples, kindreds, tongues, and nations shall so order it. (3) The same people shall be merry and rejoice and make gifts on this account. (4) Life shall be restored. (5) Fear shall come upon the people. (6) They shall be called up to heaven in the sight of their enemies. (7) There is a great earthquake in which seven thousand men are slain and the remnant are affrighted and give glory to God.

Right here let us notice that the ones who are faithful to the truth as revealed in the Bible are involved in all this. Students of Revelation have been inclined to credit the French Revolution with the fulfillment of all this prophecy in the incidents that attended it during the reign of atheism from 1792 to 1794. Our reading of both the prophecy and the history gives us the following results:

1. All religion was wiped out for nearly two years, from 1792 to 1794, in Paris, which would include the two witnesses of course, but for only one half their allotted time.

2. No peoples, tongues, or nations except France were in sympathy with the work of the Revolution, or forbade the burying of the witnesses.

3. They did not rejoice or give gifts in honor of the event.

4. Life was restored to religion, largely Catholic.

5. No fear, so far as we are aware, came upon the people except for their national life.

6. Nothing in the history of those times seems to us to correspond, either in a literal or a figurative sense, to the ascension in the sight of their enemies.

7. An earthquake followed, in the Napoleonic wars, but they were not confined to the immediate time described in "the same hour," but continued for nearly twenty years. Neither did any fright the people may have had cause them to give glory to God. We suggest careful and wide reading on this subject.

It will be noticed in the thirteenth verse of this eleventh chapter that seven thousand were slain. (We think seven thousand is a number meaning completeness.) These seven thousand and the remnant are the same as the "people, kindreds, tongues, and nations" mentioned in verse 9.

With this scene passes the second woe, and the third follows quickly. This third woe finishes the work. It is performed by the seventh angel and belongs to the Armageddon described in the seventeenth verse of the sixteenth chapter, which is another account of the same thing. The fifteenth verse of the eleventh chapter tells us that with the sounding of the seventh angel the voices of heaven declare that the kingdoms of this world are become the kingdoms of our Lord and Christ. Here then we see the beginning of God's endless reign as predicted by Daniel. This leaves but one plausible solution of the problem before us, namely, that by the death of the witnesses is meant the

forced suppression of the Truth at this time of trouble, although the Bibles and would-be Bible teachers may be plentiful, a condition fittingly figured by their unburied bodies.

In connection with this picture we should notice others which follow and see if they sustain our position. The twelfth chapter gives a picture of the true church as a woman crowned with twelve stars (the twelve apostles) and her persecutions. Her persecutor is pictured in the thirteenth chapter as the beast having seven heads and ten horns whose lease of power is for 1,260 years, ending, as we understand, in 1799. At that time we think he received the deadly wound. At least France, his most loyal state, by revolution did inflict a deadly wound upon one of his heads or states and later healed or restored that head (the Roman church). At this time, however, the power of the Roman church to sit upon the beast, or civil powers, and reign, was largely broken. But in this same chapter a new beast arrives having horns like a lamb. Horns represent power, and these powers are lamblike so far as pretensions go at least. The external appearance would indicate peace, mercy, justice, and like attributes, but the opposite is true, and he reinstates all the abominations of the first beast. It should be noticed that the first beast is mentioned in verse 12 as being "before him" (the second beast). This is the only mark of time for the second beast, but it indicates to us that he follows the 1,260 years assigned to the first

beast. Civil powers have been prefigured by beasts, but never by a lamb. It is apparent to us, therefore, that the pretensions of this beast are concerned with the Lamb of God. The enigma of his number (666) according to Campbell is in the spelling of "The Latin Kingdom" in the Greek; the sum of the numerical letters used make 666. That Papal Rome and not Pagan Rome is meant is evident from the time assigned to it, and from his identity with the false prophet of chapter 19, verse 20. Nevertheless the continuance of Pagan Rome in Papal Rome is the great civil factor in his character.

If this last beast belongs to this age we can see the part it has to play with the "two witnesses." Immediately following this picture is the scene of the Lamb and of the 144,000 singing the new song of the redeemed. Babylon is declared to be fallen, the everlasting gospel is spoken to all peoples, and the harvest is gathered.

The record of the last seven plagues in chapters 15 and 16 have no time markings, except the close, which again ends this age. But they are named the *last plagues* and would seem to be the summing up of this time of trouble, which ends in Armageddon. The false prophet mentioned in chapter 19, verse 20, who is the same as the beast having the two horns of a lamb, is also mentioned in chapter 16, verse 13. The unclean spirits of the dragon (Satan) and the Beast (civil powers) and the false prophet (the apostate church) are

here joining forces to bring together the powers of earth for the great battle of Armageddon.

The seventeenth chapter is explanatory of former figures. The beast which we have already noticed in chapter 13 carries the woman (the Catholic Church) who causes the beast (the civil powers) to do her will. The language picture could not be more forceful. The ten horns, or kings of the beast, are the same as the toes of Daniel's image. The reader will remember that it was in their time, in the very end of the age, that God's everlasting reign was to begin. And it is noteworthy that in this final action they have power with the beast but "one hour," and during that time they destroy that great apostate church and in turn are destroyed themselves as they are a part of the civil beast.

The eighteenth chapter gives a portrayal of Babylon and of her destruction, which is described as very sudden, verse 21. Babylon is here made to include the powers of earth, both of church and of state, for both act in concert in this time of trouble, which ends in an unparalleled climax of destruction. We have noticed that the two horned lambs of Rev. 13 and the false prophet of Rev. 19, 20 do the same things as regards both miracles and the image of the beast, and that they are one and the same power. The woman of chapter 17, called that great city, Babylon, who reigns over the kings of the earth, is but another picture of the same power, as likewise is the "little

horn" of Daniel's prophecy. Although her reign is for 1,260 years, yet her life continues to the end. She, together with the Dragon and the beast of chapter 16, is also marshalling the powers of the whole world for the last great battle.

It is this phase of the matter that concerns us at the present time. The life of the two witnesses was to be taken by the beast of the bottomless pit (chapter 11, verse 7), which is the beast of chapter 17, verse 8, which carried this mother of harlots. Furthermore, this beast has the ten horns that hate and destroy the harlot. And this harlot, as the two-horned lamb, was the one who caused them to be killed who would not worship this beast or receive his mark or number. We note that this lamb has two horns, representing two powers. The reader will recall that the little horn of Daniel and the harlot of Revelation are one power, and now the lamb, although the same power, seems to possess duality. For the fulfillment of this we have to look to the future. We notice that the beast of chapter 17, the beast "that was and is not and yet is," is the very last power indicated by the lamb (chapter 13) and that it is to kill those who refuse to worship it.

Our conclusion is that the power of the beast that had ruled for 1,260 years and was wounded at the time of the French Revolution must live again at this time to repeat for a brief period the crimes of the first life. This also agrees with the description of verse 8, chapter 17, "the beast that was (his1,260 years) and is not (his wounded period)

and yet is (his restored period)." If our deductions are correct we can understand by what power the two witnesses are to be killed at this time. As we have before suggested, the prophecy would seem to indicate the submerging or suppressing of the true religion of the Bible, although the bodies of the two witnesses (the Old and New Testaments) dead by reason of this suppression, would be present everywhere. That those who defend the truth would suffer at this time seems a necessary conclusion.

Now let us see what we can discover in present conditions to help us understand the further significance of this two-horned lamb. The present war has caused many to look again to the pope, who is coming more and more into prominence and favor with the powers. England has recognized him by sending an ambassador to Rome. Religion is being used in the East for military advantages, and why should we not expect to see an alliance of Catholics and Protestants for war purposes? The powers that are opposing each other in this war hope for peace by the destruction of their opponents. These powers assume themselves to be the great civilizers of the world and are styled Christian nations. Catholics and Protestants alike accept this position. It is well known that the pope is anxiously awaiting an opportunity to act as mediator. Protestants would be equally glad to fill the same office were they represented by a common head. That a concerted action will seem to them necessary when the final

desperation of the warring forces shall make their mediatorial offices acceptable, is only a reasonable suppostion. How much of Protestantism may be involved we do not pretend to say. In the heat of war any and all who would not accord with the methods of such an alliance would at once be pronounced traitors to the state, and worthy of death. Such a course, however, in this age, would soon bring its reaction and fulfill the prophecy of the ten horns that shall hate her and make her desolate and naked and shall eat her flesh and burn her with fire (chapter 17, verse 16). The general unbelief in the great fundamental facts of the Christian faith has so undermined the nominal church that, in its apathy, it would hardly hesitate to subscribe to almost any compact of religious orders that would seem to lend aid to their hopes in this world war. Once in power the evil would be done.

In conclusion we refer to the fact that the death of these witnesses is assigned to the last, "even the eighth," power, which is a part of the closing scenes of this age and occupies three and a half years, the measure of time already noted for this war. Four names are applied to them: witnesses, candlesticks, olive trees, and prophets or teachers; which agrees with figures in both the Old and New Testaments describing the Scriptures.

That eternal life in peace is the purpose of God for man and the substance of both the Old and New Testament Scriptures we take to be an accepted fact. That the present is the time for

its beginning as foretold by the prophets, we have already shown. To kill or destroy a thing, either for time or eternity, is to defeat its purpose for that time.

To the church was given the commission to teach all nations, and to observe all things that the Christ should command them. For this purpose the revealed word was given for their instruction. The privilege of their commission to-day is to proclaim "Peace on earth and good will to men" through the everlasting kingdom of God, which is at hand. Substituted for this is the cry of the church for recruits for wasting armies that world powers may be maintained, instead of removed to make place for the universal reign of God.

The Jews rejected their Messiah and King, and the courts of the earth effected His death. Shall we see a like folly and crime committed at this time by the church rejecting his second coming sustained by the power of earth? The present concerted action of church and state make the death of the witnesses and this war contemporaneous events and we may expect to see all things spoken concerning them accomplished. Furthermore, their death follows the time of their testimony, and their ascension cannot be later than the close of this "time of trouble."

The wonderful changes in world affairs that are being rushed upon us are of intense interest, for we watch the birth of a new world, but our purpose in this writing is to confine ourselves to the Scriptures alone. The picture we have seen

of the witnesses' death and resurrection followed by an ascension to heaven is so significant in connection with other events due at this time that we briefly note here these other events.

Christ's earthly reign involves the resurrection and judgment period, with Israel coming to her long-promised inheritance, when Satan shall be bound, and his deceptions cease, and man's wrongdoing and all the consequent suffering brought under the rule of "a rod of iron," is to be contrasted with the state of man in the ages past under Satan's rule when "the wicked have flourished as the green bay tree" and the just have suffered for their righteousness. At this time the bride of Christ with her Lord shall reign over the sons of men and by these same Scriptures (witnesses) shall judge them from the throne in the heavens. The appropriateness of this picture of their resurrection and ascension to the seat of judgment for the work of the coming age is clearly seen.

To those who have been the true saints, rejoicing in tribulation, that in due time a world of sin might be transformed into righteousness, is granted joint-heirship with God's only Son, who has gone before them the conqueror of death and the grave. Because they have shared with Him in suffering for a lost world, they are permitted to share in the glory of His reign, when all men shall be brought up from the bonds of death to know Him who is the "Light of every man that cometh into the world," and to decide whom they

will serve. Then shall stand fast the words which were spoken of the finished creative work, that it was "very good."

"Wherefore, beloved, seeing that we look for such things, be diligent, that ye be found of Him in peace, without spot and blameless." 2 Peter 3. 14.

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